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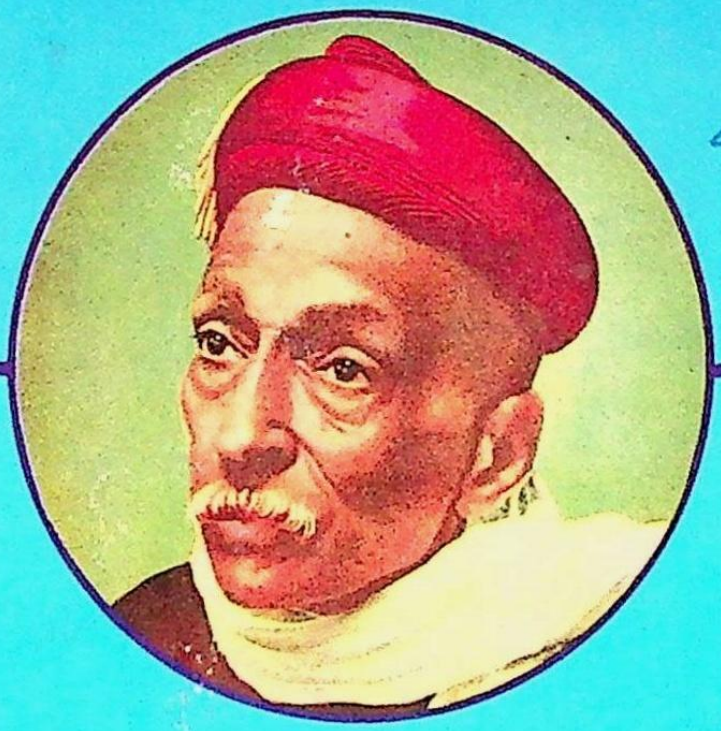

# PATHWAY TO GOD

Vol. XYIX APRIL-JUNE 1995 No 3

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# PATHWAY TO GOD

( A Quarterly Journal of Spiritual Life )

"ONE GOD, ONE WORLD, ONE HUMANITY"

Editor : Shri P. D Dharwarkar
B.Sc , C.Eng. FIE, M.A.S.C.E.

Vol. XXIX April-June 1995 No. 3

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Dated :- 31st March, 1995.

( J. M. Kulkarni )
Trustee and Secretary
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# Saint Dnyaneshwara's Prayer for Peace & Good-will on earth

Saint Dnyaneshwar, after knowing from his Guru Shri. Nivruttinath, that the completion of the work of Dnyaneshwari is carried out to his satisfaction, invokes his Blessings for Peace & Good-will on Earth in the following-

१) जें खळांची व्यंकटी सांडो । तया सत्कर्मी रती वाढो ।
भूतां परस्परें पडो । मैत्र जीवांचे ।।

Wickedness be banished from the human mind & the urge for good deeds & mutual friendship prevail amongst all.

२) दुरितांचे तिमिर जावो । विश्व स्वधर्मसूर्ये पाहो ।
जो जें वांछिल तो तें लाहो प्राणिजात ।।

Let the Sinful darkness in this universe disappear and give place to enlightenment through the Sun rise of dutifulness The Desires of all beings he fulfilled.

३) वर्षत सकळमंगळी । ईश्वरनिष्ठांची मांदियाळी ।
अनवरत भूमंडळी । भेटतु भूतां ।।

The world be habitually visited by groups of devotees of God who will Shower blessings on all beings.

४) चलां कल्पतरूंचे आरव । चेतना चिंतामणींचें गांव ।
बोलते जे अर्णव । पीयूषाचे ।।

These devotees of God would verily be gardens of Kalp-Taru trees, which fulfil the desires of those who sit

under their shade; they will verily be the mine of that gem "Chintamani", the very touch of which grants boons; they will be like the living sea of nectar, which removes the fear of death from the minds of those who drink it.

५) चंद्रमे जे अलांछन । मार्तंड जे तापहीन ।
ते सर्वांही सदा सज्जन । सोयरे होतु ।।

These devotees of God will Shine with their cool Soothing rays on all beings verily like a moon but without its dark spots; They will cast away the darkness of unhappiness from this world by themselves acting like a Sun but without its tormenting heat. They will thus present themselves as ideal men with friendship for all.

६) किंवहुना सर्व सुखी । पूर्ण होऊनि तिहीं लोकीं ।
भजिजो आदिपुरुखी । अखंडित ।।

What else to pray for? but that the three worlds be filled with blissful happiness making all the beings Sing Songs of devotion in praise of the Almighty, all the time.

७) आणि ग्रंथोपजीविये । विशेषीं लोकीं इये ।
दृष्टादृष्टविजये । होआवें जी ।।

and all those who follow in their lives (the principles of) this epitome (of Dnyaneshwari), be blessed with Success in this life and the life beyond.

Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

# Unforgettable and fortunate Coincidence

I was Posted to Ramdurg as bank manager in 1952. I had heard about Gurudeo Dr. Ranade and his ashram at Nimbal. I had also heard about his vast knowledge & erudition especially in the field of spiritualism and the literature of Karnatak and Maharashtra saints. But I had neither seen him nor heard him.

During a casual talk with my friends I put forth an idea as to why not invite Gurudeo Dr. Ranade to give a talk before a gathering of friends in Ramdurg ? We will have an opportunity to listen to him. We felt that Gurudeo Dr. Ranade was very likely to accept the invitation as he belonged to Ramdurg. It was decided that myself and two of my friends who had seen Gurudeo Dr, Ranade & were ' Nama-Dharaks ' should go to Nimbal and personally invite him for the talk. We had also a lingering doubt that if Gurudeo be busy with visitors, who include great persons like Dr. Radhakrishnan, professors, and doctorates, he may not be able to accept our invitation. Anyway, we set forth on our journey, to Badami by bus & then to Nimbal by train. It was in the month of December.

The train was late & reached Nimbal around 7' O'clock in the evening. As soon as we got down towards Nimbal I saw a gentleman, with a smile an his face, in front of us. My friends told me that he was Gurudeo Dr. Ranade and introduced me to him. We followed to the ashram and went to the Dhyan-mandir. Gurudeo had with him the text of an Abhang sent to him by Prof. Dandekar of Pune. Gurudeo asked me to sing these Abhang which was नामदेव कीर्तन करी । पुढे नाचे पांडुरंग । जनी म्हणे ज्ञानदेवा । कांही म्हणा अभग ॥ I was not bold enough to do so and my friend sang the same. We had our meals and gathered again for. discourse by Gurudeo on Pathway to God. We were sitting in backrow. Gurudeo called us and made us sit in front

of him. After the discourse Gurudeo asked Rajasaheb of Sangli who was also there at that time, to make arrangements for our night stay.

At tea in the morning, we met Kakasaheb Tulpule whom I knew previously. While talking to Gurudeo, the previous evening, I happened to mention to him "to show me the way (सन्मार्ग) to follow in my life" Kakasaheb asked me whether I will be interested in being initiated in "Nama-Mantra". I told him that I did not know anything about these things and am doubtful whether I will be able to follow the strictness of behaviour and the daily rituals that might be there as discipline, in my busy life as a bank-manager. My misgivings were conveyed to Gurudeo by Kakasaheb. Gurudeo called me to his room and explained to me what is involved in taking the "Nama" Immediately afterwards, the necessary ritual was performed and I was given the "Nama" selected by Gurudeo himself, by Kakasaheb Tulpule.

By this time, it was about 11 A.M. and we had to rush to the Rly. station. Before we started for the train. Gurudeo called me to his room, gave me the Coconut and Prasad and told me to form a spiritual group at Ramdurg, do some work and then he will visit Ramdurg to give a talk.

This stay of mine in the Ashram at Nimbal and the friendly and affable behaviour of a scholarly and learned person like Gurudeo Dr. Ranade, with me in my very first visit, is unforgettable and forever etched in my memory.

—A disciple of Gurudeo

● ● ●

*EDITORIAL*

# *The Human Brain & The Mind*

*The human brain is the most wonderful machine in the whole world. The Scientists are engrossed in research on the brain and its faculties for years, but the end is still for away. Similarly, the depths of the mind are still to be explored at the various levels of consciousness. Where is the location of the mind? In the brain or at the heart or outside the body is also a mystery.*

*Certain qualities of the brain and the mind can be developed during the childhood only, when the brain is young and fresh, devoid of unwanted untoward and perhaps unhealthy impressions which one has to encounter during the later age due to the Surrounding Social Circumstances. This fact was known to our Sages and they used to have their ashram in a secluded place like a forest, where the children would stay with their Guru for eight to twelve years for their education such that the various faculties of the brain and the mind are developed, before they returned to the Society*

*The Guru himself will thus stay away from the Society, unsullied by its corrupting influences and lead a life of purity and a deep sense of knowledge and contemplation. They would not only impart education to the children but also produce treatises full of knowledge and thoughts, which are even today considered as of eternal value. These treatises were not only on philosophy and metaphysics but also on mundane Sciences like astronomy, physics, chemisrry, mathematics, engineering, medicine and what not. The treatise on " Vedic Mathematics" by*

*Shankaracharya Bharati Krishna Teerth of Puri (1884 to 1960) is well known and the methods are akin to those of to-day's computers. An Indian Student wrote a thesis on "Adi Shankaracharya's Maya theory and to-day's Subatomic physics" and got his doctorate from a western university.*

*What is the Secret of this very high development of the brain by our Sages thousands of years ago, which is not yet experienced in to-day's world of unparallelled quick pace of Scientific progress explosion of scientific knowledge as it is termed? The answer is not far to seek. The research in the materialistic world of to-day is essentially aimed at machines and instruments, aeroplanes and space-shuttles rather than in the fundamental sphere of inward search into the faculties of the brain and the mind. The Sages were not interested in gadget-making inventions like the electric bulb, railway train, aeroplane etc. They had before them the highest goal of unravelling the secrets of the universe. How did they go about this without anything like a modern laboratory? By the method by meditational concentration of the mind. As Swami Vivekanand says, "Concentration is the key to treasurehouse of knowledge." Concentration is the quality of the mind. And the quality of the mind and capacities of the brain go together. One cannot have a developed mind which can concentrate and a dull brain or vice versa. We have instances of Saints who were illiterate, but developed the power of mind through Bhakti (Devotion to God) and surpassed the intelligenee of learned men. Bhakti-yoga and Karma-yoga develop the power of the mind and automatically achieve the powers of the brain. Onyana-yoga and Raj-yoga (The yoga of mysticism) aim at the powers of the brain and reach also the powers of the mind. Raj-yoga gives awakening of the Kundalini* (कुंडलिनी

जागृती) *as the means to strengthen the nervous system and nourish the brain through the Sushumna, thus developing the capacities of the brain and also reaching the powers of the mind. That is why it is said Kundalini Awakening does not take place without success in meditation and success in meditation is not achieved unless Kundalini awakens. They are achieved simultaneously.*

*Saint Onyaneshwar describes his experience of Kundalini-Jagruti in his poetic way*-इवलेसे रोप लावियले द्वारी । तयाचा वेलु गेला गगनावरी । *The Ida and Pingala rise from the Mooladhar and, like a creeper, reach the brain.* मोगरा फुलला । मोगरा फुलला । फुले वेचिता भार ( बहर ) कळियासी आला । *He describes the awakening of the sacral centre as blooming of flower similarly described by Yogis as they see the lotus; after picking the flowers along the centres in Sushumna, reach the thousand petalled* सहस्रार *as* भार कळियासी आला । *and then what happens?* मनाचिये गुंती गुंफियेला शेला । *The entangled mass of threads of the mind are well arranged and meditational concentration is reached like weaving a neat cloth and such a concentrated mind was offered to God* बाप रखुमादेवी-वरी अर्पियेला । *His mind got concentrated on Vitthala.* गुजगुजीत सांवळे सगुण । अनुभविता मन वेडे होय । *He could see Vitthal in Divya Deha and his mind was mad with rapture.* मन गेले ध्यानीं कृष्ण चि नयनीं । *When the mind is lost in meditation, There was nothing but God Krishna before his eyes. The power to transcend the consciousness is also thus linked with the development of the mind and the brain.*

*When the Kundalini or* वीर्यशक्ती *rises from the Mooladhar to the brain via the Sushumna, yogis describe the experience as climbing up the ladder or staircase, step by step. This staircase is also called*

*the Paramarth-Sopan, A Saint says* मकडी चढती तार से। चढकर उतर जाय। संत चढत शद्वसे। चढत चढत जाय॥ *He describes climbing up the ladder like the motion of a spider up his thread. Likewise, the aspirant climbs the ladder with help of the meditation on the name of the God. Meera also says, she went up and up, step and step, till she had the vision of God.*

*Thus, the mind and the brain are inter-linked. Whether one follows the* भक्ती, कर्म, ज्ञान *or* राजयोग *the ultimate result is the development of the mind and the brain. Then why not follow all of them together in one's life to achieve the goal quicker? The same is said in different words by Swami Vivekanand as "If all men were so constituted that in their minds all these elements of philosophy mysticism, emotion and work were equally present, that is the ideal of a perfect man." Maharshi Aurobindo also professes integral yoga with similar intention. Patanjali's eight fold yoga-sutras also aim at the same principle.*

*Gurudeo Ranade also stressed the simultaneous development in his own way when he says "Problems of philosophy cannot always be solved by logic and reason. Realisation is essential."*

*Aspirants on Spiritual path have to choose their own way suitable to their natural tendencies or if possible, the path of integral yoga for quicker progress.*

# Śruti-sāra-samuddharaṇa of Toṭakācārya

श्रीतोटकाचार्यविरचितं श्रुतिसारसमुद्धरणम् ।

## Part-III

(27)

मनसा पुरुषः पुरुषेण मनो
नभसा मुसलं मुसलेन नभः ।
नहि योगवियोगमुपैति कुतोऽ –
वयवित्वनिराकरणादमुतः ॥

*The Self cannot attain Conjunction or disjunction with the internal organ and vice versa. Nor can the ether get to mutual conjunction or disjunction with the pestle. Because the state of having parts is denied for these both ( i. e. the self and the ether ).*

In the previous two Ślokas, Śrī Toṭaka has disproved the Vaiśeṣika view that the eternal self *(Ātman)* is the abode of the non-eternal qualities as cognition, pleasure, pain etc. The Vaiśeṣikas may again argue that cognition, pleasure, pain etc , though being the qualities of the mind, the internal organ, can be related to the self as well owing to the conjunction between those two i. e the self and the mind *( ātma-manas-saṁyoga )*, thus leading to such expression as "The self has cognition ", " The self is happy" etc. Due to its contact with the musk *( kastūri )*, for instance, a silken cloth gets fragrance and hence the expression. 'The silken cloth is fragrant.' Śrī Totaka, however, refutes this argument on the ground that the conjunction between the self and the mind can never be possible. Because, like ether *(nabhas)*, the self is devoid of any parts and what is partless *(niravayava)* cannot attain any type of conjuction with other objects. When there is

no conjunction *(yoga* or *saṁyoga)*, the question of disjunction *(viyoga or vibhāga)* does not arise at all because disjunction is that which puts an end to conjunction *(saṁyoga-nāśakaḥ,* see *Tarka-saṁgraha,* I).

(28)

इह रज्जुघटादि हि सावयवं
समुपैति युजामितरेतरतः ।
इति दृष्टमतोऽन्यदद्रृष्टमपि
स्वयमूह्यमिदं त्वपरित्यजता ॥

*Indeed, in this world, it is seen that (the objects like) rope, pot etc. which are possessed of parts can acquire conjunction with one another. Hence, without overlooking this (Seen phenomenon), one has to reason even in the case of the unseen entities (that conjunction is possible only between those things that have parts).*

What has been stated in the preceding śloka is now made clear through well-known examples. Conjunction i. e. Saṁyoga, is basically non-pervasive *(avyāpya-vṛtti)* in character. For example, when two hands are joined, the actual conjunction spreads over only a part of both hands, while the remaining part stays apart. Therefore, the conjunction ia possible only in case of the objects as rope *(rajju)* pot *(ghaṭa)* cloth *(paṭa)* etc. and not for the Ātman that is partless.

(29)

नहि सावयवं विगतावयवै—
र्विगतावयवं न च सावयवैः ।
उपयाति युजामिति दृष्टमिदं
यत एवमतः स्थितमुक्तमदः ॥

*It is observed that an object possessing parts cannot have conjunction with partless entities and a partless thing cannot occupy conjunction with the objects owning parts. Therefore, that (previously) stated (view that*

*conjunction or disjunction is not possible either between the Self and the internal organ or between the ether and the pestle ) is settled.*

Conjunction is a relation ( *sambandha* ). And a relation is essentially ( *dviniṣṭha* ) i. e. it does require two entities. For the relation in the form of conjunction *( saṁyoga-sambandha )* to take place, there must be two entities possessing parts, because, as stated already it is non-pervasive in nature. It is seen in this world that the book is conjoined with an object, say, a hand and not with the ether, which has no parts. Thus the view that the partless Ātman cannot be conjoined either with objects having parts or with objects devoid of parts remains unquestioned. This is why the Upaniṣads declare the Ātman to be non-relational or un-attached ( *asaṁga* ) i. e. beyond all relations. ( See *Bṛhadāraṇyakopaniṣad*, IV, iii. 15 ).

( 30 )

नहि कल्पितभागसमागमनं
विगतावयवस्य घटेत कुतः।
वितथत्वमतिः सुदृढा तु यतः
परिकल्पितवस्तुषु इत्यमुतः ॥

*Indeed the relation of what is essentially partless with imaginary parts can never happen. Because ( our ) impression of falsity in the case of imaginary things is very strong ( i. e. it is quite well-known that the imaginary things are totally false. )*

Here Śrī Toṭaka refutes the argument that the entities such as the Self or the ether, though partless, may possess some imaginary parts through which they can be conjoined with other objects. His contention is that what is merely imagined *(parikapita-vastu )* is only illusory ( *vitatha* ) and hence it cannot establish any true relation whatsoever with any thing. An illusory object like shell-silver ( *Śutki-rajata* ) or rope-snake ( *rajju-sarpa* ) cannot have any real contact with other objects. One cannot really touch the silver wrongly seen in a shell, nor can he get entangled

with the snake falsely perceived in a rope. Thus, even if one imagines parts with regard to what is intrinsically partless, it is not going to affect the latter in anyway.

( 31 )

इह वेदशिरःसु तदर्थविदः
प्रवदन्ति समस्त जगत्प्रकृतिम् ।
परमात्मपदं दृशिमात्रवपु–
र्ध्रुवमेकमतोऽन्यदनित्यमिति ॥

*Here in the Upaniṣads, those who know the import thereof declare the abode of the Supreme Self, which is the origin of the whole world, to be of the nature of pure consciousness, eternal and one ( i. e. non-dual) and what appears other than This (i. e. the Supreme Self to be non-eternal. )*

The term '*veda-śiras*' in this verse refers to Upaniṣads. The texts as " One only, without a second " ( *Chāndogya*, VI-ii-i ), " This world is nothing but Brahman " (*Muṇḍaka*, II-ii-II), " The Self indeed is all this " (*Chāndogya*, VII-25-2) " This all are this Self " (*Bṛhadāraṇyaka*, II vi-6), " That which is this subtle essence, all this has got That as the Self. That is Truth. That is the Self. Thou art That, O Śvetaketu " *Chāndogya*, VI-viii-7), " There is no diversity whatsoever in It " ( *Bṛhadāraṇyaka*, IV-iv-19), " All transformation has speech as its basis, and it is name only. Earth as such is the reality " ( *Chāndogya*, VI-i 4 ) etc declare that the Supreme Self i. e. Brahman alone is real and what appears other than That is non-eternal (*anitya*). The Supreme Self, which is the source of the entire universe ( *samasta-jagat-prakṛti* ), is of the nature of pure consciousness ( *dṛśimātra-vapus,* ) eternal ( *dhruva* ) and (*eka*) i. e. non-dual (*advitiya*). The foregoing description also implies that the Self is attributeless (*nirguṇa*). For if It were to possess any attributes, It ceases to be non-dual, a view that contradicts the Upaniṣadic import. The Self, therefore, is free from any attributes including the ego (*ahaṅkāra*).

(32)

अत एव न किञ्चिदुदाहरणं
ध्रुवमस्ति परस्य विनाशिगुणम् ।
यत एवमतः स्थितमुक्तमदो
नहि नित्यमनि त्यगुणेन गुणि ।।

*For the opponent (i. e. Vaiśeṣika), therefore, there is no illustration involving an eternal substance with perishable qualities. Thus, that (earlier) expounded theory that an eternal entity can never become the possessor of the non-eternal features remains confirmed.*

Here Śrī Toṭaka sums up his charge against the Vaiśeṣikas, who according to him, fail to establish their theory that the eternal Self is having the non-eternal qualities.

(33)

उपलभ्यमहंकरणं भवितुं
क्षमते दृशिरूपगुणो न यतः
विषयाकृतिरञ्जितधीगुणवत्
विषयत्वमहंकरणस्य ततः ।।

*The ego ( or the mental state as 'I' ) is fit to become an object of cognition since it is not the quality of (the self ) of the nature of pure consciousness. Hence iike the mental state that is connected with the form of objects ( as pot etc. ), the ego (too) is an object ( of self-consciousness).*

A discussion ' whether the ego is the distinctive mark of the self, or of the internal organ, or of both '' was initiated in śloka 21. Śrī Toṭaka has so far has dismissed the first option that ' the ego is the distinctive mark of the self ' by adducing the scripture ( *śruti* ) as well as the reasoning ( *yukti* ). The scriptural import that the self is one, non-dual, itself implies that It is devoid of any distinctive mark, for, the possession of distinctive mark, surely involves duality (*dvaita*) in the form of the possessor and that which is possessed.

The reasoning is that if the ego ( *ahaṅkāra* ) were the special quality of the self, it would not have been manifested by the latter, but it is manifested and hence not the quality of the self ( see śloka 22 ). Śrī Toṭaka here refers to the same argument, but in a slightly different way. He says that the ego is fit to be an object of cognition (*upalabhya*) as it is not the quality of the self. Moreover the self, being of the nature of pure consciousness, is self-luminous ( *svayam-prakāśa*). And what is substantially self-luminous cannot possess what is manifested by it as its attribute. A lamp, for example cannot possess an object, say a pot, which is illuminated by it as its attribute. From what has been stated so far it is clear that like other modifications that are related to the figures of the objects pot etc., the modification as 'I' i. e. the ego too is an object of cognition and therefore it does not belong to the self but to the internal organ ( *aṇtaḥkaraṇa* ).

( 34 )

विषयप्रकृतिं प्रतिपन्नवतीं
मतिवृत्तिमहंकरणं च मतेः ।
उभयं परिपश्यति योऽविकृतः
परमात्मसदुक्तिरसौ पुरुषः ॥

*The Inner Self, which, being immutable, perceives both i. e. the mental modification that obtains the figure of objects ( as pot ) and the state of the mind as 'I' i. e. the ego, is ( itself ) called the supreme self and the Existence*

This śloka refers to two types of mental modifications, namely, the modification relating to objects like pot (*dṛśyā-kāra-vṛtti* ) as "This is a pot" and the modification concerning the seer or the knower (*dṛṣṭṛākārā-vṛtti*) as 'I know the pot" mentioned in the śloka 14. The Inner Self (*puruṣa*), remaining essentially immutable ( *avikṛta* ), perceives (*Pari-paśyati*) both of them. Vide Bṛhadāraṇyaka text "There is no other witness but Him, the Internal Ruler, your own immortal self" ( III )-vii.23).

The Self is immutable or unchangeable because it is partless. Only a composite entity like pot or cloth suffers change. The Self, however, is devoid of parts and hence free from any change. And because the Self is unchangeable, It perceives the diverse mental changes at one and the same time. But still It remains quite indifferent (*udāsīna*) to what happens to mind and other objects and therefore It is called *sākṣin* or *sākṣi-caitanya* (witness-consciousness). S'ri Vidyāraṇya, in the *Nāṭaka-dīpa* of his *Pañcadaśī*' compares this 'sākṣin' to the light in the dancing hall which uniformly reveals the patron, the audience and the dancer and continues to shine even when they are absent. The witness-consciousness lights up the ego, the mind and the sense-objects and even when the ego etc. are absent It remains self-luminous as ever (*Pañcadaśī*), X-II-12). Now this *sākṣin*, the immutable Inner Self, is itself called the Supreme Self (*paramātman*) and the Existence (*sat*).

The term 'Prakṛti' in the śloka means 'ākṛti' or figure. For revealing the sense objects, it is neccessary on the part of the internal organ to assume the figures thereof.

( 35 )

ननु देहभृदेष कथं भवताऽ —
भिहितः परमात्मसदुक्तिरिति ।
न विरुद्धमवादिषमेतदहं
श्रुतिरप्यमुमर्थमुवाच यतः ।।

( *Objection*: ) *How can it be declared by you that this very embodied Self is called the Supreme Self and the Existence?* ( *Reply* ) *No, I did not tell anything in congrueus, because the Scripture itself has declared this view.*

For the Vedāntins Śruti i. e. the Upaniṣads ere the final authority. The means of knowledge as perception ( *pratykṣa,* ) inference ( *anumāna* ) etc. are valid only as far as the empirical entities as pot, fire etc. are concerned.

The Self, however, is trans-empirical and hence beyond the range of perception etc. Thus it is only through the Upaniṣads, which are impersonal ( *apauruṣeya* ) and hence free from defects that we can apprehend the true nature of the Self. And the Upaniṣadic texts as " This Self is Brahman " ( *Māṇḍūkya* 1 ), " Thou art That ( Existence ) " ( *Chāndogya*, VI. viii-7 ), " I am Brahman " ( *Bṛhadāraṇyaka*, I. iv-10 ) etc. proclaim the empirical Self ( *deha-bhṛt* ) alone to be Brahman, the Supreme Self.

Now, the Supreme Self is omniscient, omnipresent and ever free, while the empirical Self is found to be endowed with the internal organ, finite and experiencing pleasure and pain and thus they appear to be quite contrary to each other. But this difference, the Vedāntin Says, is is only apparent and not ultimately real, beacause it is caused only by the limiting adjuncts, upādhis such as mind, body, senses etc. which in no way affect the true nature of the Self that is one only, without a second ( *ekamevādvitīyam* ). For example, the limiting adjuncts as pot do not affect the ether which is an unlimited and all-pervading entity. And the so-called difference between the pot-delimited ether ( *ghaṭākāśa* ) and the unlimited ether ( *mahākāśa* ) will be there only as long as the pot exists, with the removal of the pot, however, what remains is the undivided ether. Similarly, when the limiting adjuncts as mind, body etc. are annihilated with the dawn of the right-knowledge, the empirical self enjoys its absolute identity with Brahman.

( 36 )

अमतं न मतेरमतस्तदिदं
यदमुत्र तदेव तु कश्चिदिति ।
श्रुतिषु प्रतिपादितमस्य दृशेः
परमात्मपदत्वमूषु भृशम् ।।

*In Upaniṣadic texts as " It is never thought "[1], " you cannot ( think the thinker ) of thought "[2] " He is never thought "[3] " ( Thou art ) That ",[4] " This ( all are this self ) ",[5] " what indeed is there is here ",[6] " A rare*

*(discriminating man sees the inner self)"[7] etc., this seer (the inner self itself) is repeatedly asserted to be the abode of the supreme self*

In the above verse, Śrī Toṭak gives a series of Upaniṣadic statements :-

1. *Bṛhadāraṇyaka*, III. viii. 11
2. ,, III. iv. 2
3. ,, III. vii. 23
4a. ,, II. v 19
4b. *Chāndogya*, VI. viii. 7
5 *Bṛhadranāyaka*, II. iv. 6
6. *Kaṭha'* II. i. 10
7. ,, II. i. 1

The final import of all these texts is the absolute identity of the empirical Self with the Supreme Self. The term 'dṛśi' here refers to the Inner Self (*pratyagātman*), the unchangeable seer of the internal organ and its multifarious changes.

(37)

यदनभ्युदितं वदनेन सदा
नयनेन च पश्यति यन्न सदा।
श्रवणेन च यन्न शृणोति सदा
मनसाऽपि च यन्मनुते च सदा ॥

(38)

वदनं नयनं च तथा श्रवणं
मन एव च येन मतं सततम्।
अवगच्छ तदेव पदं परमं
त्वमिति श्रुतिरीक्षितुरुक्तवती ॥

*The Scripture has instructed the Seer (i. e. the spiritual aspirant) as follows— "That which is never*

*uttered by the organ of speech. That which man never sees with the sense of sight. That which man never hears through the sense of hearing, and That which man never comprehends with the mind but That by which the organ of speech, the sense of sight, the sense of hearing and the mind are ever perceived, know That (Self) alone to be the Supreme Abode ( i. e. Brahman ).*"

These two ślokas refer to what has been stated in *Kenopaniṣad* ( vide I. 5-9 ) The Self is beyond the reach of the organ of speech ( *vadana* ) the sense of sight *( nayana )*, the sense of hearing *( śravaṇa )*. the mind ( *manas* ), and the organ of smell *( Ghraṇa )*. But it is only through the light of consciousness within i e. the Inner Self, that the speech together with other organs is expressed, the man perceives the diversified activities of the sense of sight the sense of hearing is known, the mind can think and the organ of smell is impelled towards its own object.

The scriptural texts referred to above instruct the disciple to know that Inner Self alone to be Brahman, the Supreme Abode *( parama-pada )*. To lay emphasis on this point. the expression *' tadeva brahma tvam viddhi '* has been repeated in each of these texts. Śrī Śaṅkara, in his commentary on *Kenopaniṣad* states that these texts are aimed at removing the doubt of the disciple " How can the Self be Brahman ?"

[ 39 ]

परमात्मपदत्व इयं च मया
श्रुतिरल्पकणोक्तिरिहाभिहिता ।
अणिमादिगुणं सदिति प्रकृतं
तदसि त्वमिति श्रुतिरप्यवदत् ।।

*( For establishing that the Inner Self itself is ) the abode of the Supreme Self, this Scripture has been mentioned by me bit by bit only suggestively. The Scripture has also proclaimed ' You are That, which is of the nature of subtle essence etc, and which has been commenced as* **Existence.**"

In the second half of this śloka, Śrī Toṭaka draws our attention to the 6th chapter of the *Chāndogyopaniṣad*, wherein Śvetaketu's father instructs him about the entity through which the unknown becomes known ( Vide section I ). The venerable seer terms that entity as *'sat'*, Existence. Before the creation, this universe which is perceived as a modification possessed of name, form and movement, was Existence alone, one only, without a second ( II. 2 ). That deity called Existence created the whole universe and entered into it as the soul of each individual being ( III. 3 ). That which has been spoken of as Existence is this subtle essence *( aṇimā )*, the source of the universe. This whole universe has got this Existence as its Self *( etadātmā )*. And the Self through which all this universe becomes possessed of its Self ( Existence ), is the Truth *( satya )*, the Supreme Reality. That indeed is the Self, the inmost essence, the very reality of the world. Hence the conclusion " Thou art That ( Existence ), O Śvetaketu " ( VIII. 7 ).

In the foregoing Upaniṣadic account, Brahman, the Supreme Reality, for which the beginning has been made as ' sat ', is spoken of as the Inmost Self of all. The term ' Thou ' ( *tvam* ) denotes the individual Self and ' That ' ( *tat* ) the Existence. The text " Thou art That " removes the wrong identification of the Self with body etc., on the one hand, and, on the other, conveys the oneness of the Self and Brahman. In order to emphasise this, the Seer repeats the expression *' tat tvam asi '* as many as seven times in the Upaniṣad.

( 40 )

नभसोऽवयवो विकृतिश्च यथा
घटकादिनभो न भवेतु तथा ।
परमात्मन एष न चावयवो
विकृतिश्च शरीरभृदित्यमृषा ॥

*The etheric space delimited by pot etc. cannot become a part or the modification of the [ unlimited ] etheric*

*space. Similarly, it is true that the embodied Self is neither a part nor the modification of the Supreme Self.*

This is the reply to the one who would contend that the Upaniṣadic texts as 'Thou art That', 'I am Brahman' etc. do not aim at teaching the absolute identity between the individual Self and Brahman, the Supreme Self, but convey only their relation as a *avayaya* part and its possessor ( *avayavin* ) or as the modification ( *vikṛti* ) and the material ( *prakṛti* ) thereof and hence the empirical Self is either a part or the modification of the Supreme Self.

Nothing can be related as a part or the modification to what is essentially partless and unlimited ( *anavacchinna* ) as the ether. Therefore, the relation of the empirical Self as a part or the modification with the Supreme Self which is partless can never be possible. The difference between the two, as stated already. is only apparent, caused by the limiting adjuncts, as the difference between the pot-delimited etheric space and the unlimited ether.

( 41 )

करकादिनिमित्तकमेव यथा
करकाम्बरनाम भवेद्दियतः ।
परमात्मदृशेरपि नाम तथा
पुरहेतुकमेव तु जीव इति ॥

*Just as the ether is named pot-delimited ether ( etc ). due to the adjuncts as pot etc., the Supreme Self, of the nature of consciousness, also is named as the individual Self only because of the body.*

The term *karaka* means 'pot' due to which there arises the expression 'pot-delimited ether' ( *karakāmbara* ) with regard to the ether. And '*pura*' here implies 'body' which gives rise to the name 'individual Self' ( *jīva* ) in connection with the Supreme Self.

( 42 )

जनितं वियदग्रणि येन जगत्
परमात्मसदक्षरनामभृता ।
प्रविवेश स एव जगत्स्वकृतं
खमिवेह घटं घटसृष्टिमनु ॥

*That by which the entire world consisting of the ether etc. was created and That which is called as the Supreme Self, the Existence and the imperishable, itself entered the world created by It, just as, in this world, the etheric space enters the pot, following the creation of the pot.*

Upaniṣads declare that Brahman created all this that exists and entered into that very thing ( See *Taittirīya*, II, VI, I, and *Chāndogya*, VI, iii, 3 ). Now Brahman is all-pervasive. So It cannot enter the world as a person, say Devadatta, enters his house. Naturally the question arises as to what kind of entry it will be. Vedāntins, assert that the entry of Brahman into the world spoken of here is only figurative. It is like the entry of the etheric space into a pot, with the creation of that pot, The space, being all-pervasive, is already there. Similarly, the all-pervesive Brahman is there already. But with the rise of a body, it is manifested in the intellect *( buddhi )* concerning that body and this manifestation ( *abhivyakti )* itself is referred to here as entry *( praveśa* ). It is like a reflection of a person, seeming to have entered into a mirror.

( *to be continued* )

**Dr. M. G. Hampiholi**
M. A. Ph D.

# Gurudeo Ranade's Meeting With Some Western Luminaries

Gurudeo Ranade ( 1886-1957 ) has personally come in contact with some Westerners in India* and illumined their lives or was illumined by them in one way or the other. The material on this aspect is scattered in various works. The object of writing this article is not simply to compile the material based on some secondary sources but to present a concise picture of the same. Before proceeding to this task a glance at the following table comprising the names of the Westerners along with the information on when and where the Westerners met Gurudeo Ranade for the first time is desirable.

| Sl. no. | Names of the Westerners who met Gurudeo Ranade | Probably when and where for the first time |
|---|---|---|
| I. | *European teachers of Gurudeo Ranade* | |
| | i] Selby [British]<br>ii] Wilkinson [British]<br>iii] Sharp [British]<br>iv] Bain [British]<br>v] Turnbul [British]<br>vi] Rawlinson [British]<br>vii] Wodehouse [British] | Around 1903 Pune/Poona |
| II. | viii] Mrs. Besant [British] : | 1908 Banaras |
| III. | ix] Henderson [British] : | Around 1922 Nimbal |
| IV. | x] Macnicol [British] : | Before meeting Ottota at Pune |
| V. | xi] Otto : | 1927 - Pune |

* Gurudeo Ranade did not go abroad.

VI. xii] An anonymous European Lady : 1954 New Delhi

VII. xiii] Burch [American] : 1954 Nimbal

VIII. *French Disciples*

| | | |
|---|---|---|
| xiv] | Dr. Marquette | 1954 Nimbal |
| xv] | Dr. [Mrs.] Marquette | 1955 Nimbal |

(The above list of Westerners who met Gurudeo Ranade cannot be said to be exhaustive *)*

## I. *EUROPEAN TEACHERS OF GURUDEO RANADE :*

As a student, in 1903, Gurudeo Ranade joined the Deccan College, at Pune. There he came across some eminent teachers as mentioned earlier in the above table. A brief description of how these eminent European teachers and Gurudeo Ranade interpenetrated the lives of each other is given below.

i] *Selby*: Principal Selby was a strict disciplinarian and helpful but his teaching of Philosophy did not inspire his pupils. In this connection Gurudeo observed, " Dr. Selby is remembered for the discipline that he introduced in the College and for the convenient positions that he secured for his students, ..... .. .. Intellectually speaking Dr Selby never wrote anything save some annotations to Bacon and Burke and a short abstract of Aristotle's Metaphysics. Dr. Selby was a firm believer in form and routine. [ 1964 a : 182-83. ].

ii] *Wilkinson :* Wilkinson was a brilliant professor of Mathematics. As Prof Wilkinson went on long leave, Gurudeo could not get the benefit of his teaching and could not come in much contact with him. In the place of Prof. Wilkinson Prof. D D. Kapadia was appointed for teaching Mathematics

iii] *Sharp* : Prof. Sharp had command over philosophy and he became later the Director of Education. Prof. Sharp appreciated the brilliance of Gurudeo Ranade and tried to console and assist him when Gurudeo Ranade failed to

secure first class in B. A., and fell seriously ill. We shall narrate about these two incidences.

Gurudeo Ranade appeared for his B. A. with Mathematics as his principal subject in 1907. Unfortunately he got a second class, though he could win the Bhau Daji Sanskrit Prize. But this failure to get a first class shattered all his long cherished aspirstions of going abroad for I. C. S. [ Mr. Sharp and Prof. Wodehouse had promised all possible assistance abroad for Ranade. Sharp had given Ranade his foreign address and had asked him to meet there but all in vain ] [ 1965 : 12 ]. In this conneciion Mr. Sharp wrote a letter to Ranade. "I felt very sorry that you could not secure a first class, for that was our expectation about you. But such incidents do happen somentimes ..... Ever since you came to the college es a young *freshner*, I conceived affection for you." [ 1981 : 37 ]

Ranade fell ill seriously in 1909. Both Professors Bain and Sharp recommended that his case be entrusted to the care of competent European physicians in the Civil Hospital. But Ranade moved into the town instead, and stayed in private residence more congenial to his faith end temperament. [1961 : 22]

Mr. Sharp invited Ranade to Mahabaleshwar [ a hill station in Maharashtra ] thinking that the weather of Mahabaleshwar might sult to Ranade's health [ 1965 : 25 ]

iv] *F. W. Bain* [ – 1940 England ] : Principal Bain [ Scotish ]joined the Deccan College to teach History and political Economy in 1892. Mr. Bain's multi-dimensional personality, devotion to the cause of learning, mellow heart, readiness to receive and exchange thoughts with his pupils and many other such qualities impressed Ranade very much.

How to study and criticize from 'a point of view' (1964[a] : 180) was taught to Ranade by Mr. Bain. Mr. Bain had always an individuality about him. He taught for the first time what independent thinking meant. (1964[a] : 181) Mr. Bain knew most of the European languages, the Russian, the Marathi, the Hindustani, and the Sanskrit. Mr. Bain told Ranade how it became possible for him to learn so

many languages within such a short period in the following manner.

"Take a famous book like the Bible which is most accurately translated in many languages, and then compare the original with the translations in several languages. Proceed very cautiously for the first few chapters; making every word and phrase and construction. Soon you will find that you have entered in to the heart of language.' [ 1964[a] : 185-86 ]. It is to be noted here that Gurudeo Ranade knew not only number of Indian languages but also learned Greek, Latin, French, German etc. by adopting perhaps this interlinear method of learning foreign languages.

According to Gurudeo Ranade Mr. Bain's lectures were so illuminating even from a literary point of view that he might be said to have taught us more literature and for the matter of that even more philosophy than our Professors of Literature and Philosophy themselves [ 1964[a] : 180-181 ]. Gurudeo Ranade states, " I know of no other man in India who has devoted so much attention to Aristotle as Mr. Bain himself.' [ 1864[a] : 186 ] Mr. Bain was not a mere tutor; Gurudeo writes, he was in the fullest sense of the word professor.'' [ 1964[a] : 180 ] It is but natural that Gurudeo Ranade recognized Mr. Bain as his only intellectual master. In the opinion of Gurudeo there could hardly be 2-4 professors like Mr. Bain in the whole of India.

When the Bombay University did not confer a Doctorate on Principel Bain, even though he was eminently qualified for it in every way Gurudeo Ranade felt extremely sorry. The University, however, had conferred doctorate on several non-deserving persons. If it had been conferred upon Mr. Bain, it would not have enhanced Principal Bain's prestige. On the other hand, it would have enhanced the prestige of the University itself. The University would have honoured itself [ 1963[a] : 65-66 ]. Gurudeo Ranade wrote in this context, " He [ Mr. Bain ] very often reminds of the philosopher Heracleitos. He is grim in his wild isolation,

but shines like a star of the first magnitude." [ 1664 : 188-89 ].

Principal Bain will be remembered for the impetus that he gave to thought as well as for his intrinsic greatness. Mr. Bain never wore a gown even in Principal Selby's time and with his usual freedom of unconventionality abolished it altogether from the Deccan College as Dr. Selby went away [ 1964[a] : 183-84 ]. Gurudeo Ranade in his essay on, " The centre of the Universe ', has given the description of Prof. Bain as follows.

" Our Professor was generally supposed to be an eccentric man. Careless in his dress, unmindful of the manners which the fashion of the time imposed on him, indifferent to his equals, needless of those who posed as his superiors he nevertheless manifested his precious soul to those fortunate few who after a long apprenticeship had come to win his confidence... .. .. Our professor steadily maintained that all great men must be lunatics and that it was these lunatics who were the salt of the Earth. Our Professor was thus known by the humorous title of the ' Apostle of Lunacy .. The teachings of the Professor were never given regularly, for regularity was not a word to be found in his dictionary If he was regular in anything, it was only in his irregularity .. .. Rolling in fine frenzy, the eye of our Professor glanced from Heaven to Earth, from Earth to Heaven. In the searchlight of his criticism, not the smallest or the darkest cranny of the Universe remained unillumined. [ 1963[a] : 76. ]

This article was published in a quarterly magazine of the college and staff members of the college started brooding over to whom this reference has been made in the article Principal Bain, however, understood it and said " Ranade, you are trying to imitate Carlyle : " And Mr. Bain's opinion was correct Gurudeo Ranade himself admitted this " I was at that time under the spiritual influence of Carlyle .... ' [ 1961 : 24 ].

On one occasion a peculiar event took place which sheds light upon the teacher-student relationship. This is given below.

Sri Shirkhande [ a pupil of Gurudeo Ranade ] wrote an article for the quarterly magazine, describing Gurudeo's great ability and exceptional virtues. Shirkhande showed the article to principal Bain and with his permission sent it to the press. When it was being printed, Sri Gurudeo in one of his chance visits to the press, happened to glance through some of its printed pages. He at once stopped its further printing, approached Sri Shirkhande with the printed pages and asked him with whose permission he had written the article. Shri Shirkhande replied that the article was written with the permission of principal Bain. Thereupon, Gurudeo went to principal and politely poked him; '' well Sir, to praise a rising friend is to curse him. Isn't it? Why did you allow this article to be written?'' With a loving appreciative smile principal Bain allowed Gurudeo to destroy the printed pages and the article never saw the light of day. [ 1963ª : 24-25 ].

The following incidence indicates how selflessly Mr. Bain appreciated and loved the merits and scholarship in young Ranade.

Principal Bain wrote once to the Director of Education, Mr, Sharp to create a new post of professor of Sanskrit in Deccan College and appoint Ranade for that post. Mr. Sharp reacted sharply to this suggestion of Bain and asked him why he recommended the name of Ranade for the post to be newly created. To this unpleasant reaction of Mr. Sharp to the suggestion of Bain, the reply sent by Bain shows how he made young Ranade as his personal prestige issue. Principal Bain wrote to sharp that his office people did not understand English Language. '' When I recommended that Mr. Ranade should be appointed as a professor, after the creation of the new post, I do so with the fullest sense of responsibility. I am a perfect gentleman and I am not a man to show underserving favouritism.'' [ 1981.52 ]

Principal Bain appreciated Gurudeo Ranade's essays on Greek philosophers. When Bain remarked to Gurudeo that in India there are not even five or ten persons who can understand your pamphlets on Greek philosophers, the

young Ranade immediately replied that he had written them only for these five or ten persons; While returning to England after his retirement in 1919, Principal Bain left all his library in India, but took with him all the essays on Greek Philosophy by Ranade. Principal Bain, at the time of his departure to England gave a very rare volume containing all the writings of Aristotle in one book to Young Rambhau [ Ranade ]. [ 1981 51 ]

v] *Turnbul* : Prof. Turnbul, Prof. Rawlinson, prof. Wodehouse had joined the Deccan College recently, According to some biographers of Gurudeo Ranade these professors began to exert influence on Gurudo But the biographers had not written what kind of influence Prof. Turnbul had exerted on Prof R. D. Ranade or Vice versa.

vi] *Rawlinson* : When Ranade fell ill in 1909 prof. H. G. Rawlinson wrote a letter in Marathi expressing his grief. [ 1965:25-26 ]

Gurudeo Ranade learnt the techniques of scholarly research from Rawlinson, to whom he taught Sanskrit in exchange for tutoring in Greek [ 1978:305 ].

Regarding Gurudeo Ranade's " A constructive survey of Upanishadic philosophy -1926 " prof H. G Rawlinson states, " A monument of patient research, and vast scholarship." [ 1981:172 ]

vii] *Wodehouse* : Prof. E. A. Wodehouse was an Englishman and a theosophist who joined the Deccan College to teach English and Philosophy. Young Ranade's scholarship. sincerity and spiritual inclination immensely impressed Wodehouse. Young Ranade was deeply moved by guardianship and friendship of Prof. Wodehouse. Sometime, Wodehouse and Young Ranade used to discuss for hours together in each other's place, go to watch cricket match-travel together, Prof. Wodehouse had written nearly 30 letters to young Ranade some of them running over 8 pages. Here is a relevant portion of one such letter written by Prof Wodehouse which had tried to dispel young Ranade's despair over his failure to secure Ist Class in B. A.

" ... ..Examination is no true criterion of one's calibre. From what I have known of you I would say, if ever any one deserved a First Class it is you. It is, therefore, better to think that you were destined to taste the bitter fruits of your past actions and that you are now free from them by actually tasting them Since you possess first class intellect and sterling character, the class you got in the examination is of no consequence at all, I am extremely sorry, no doubt, for this unfortunate result, as I entertain great love and respect for you. I won t allow this affection for you to go in vain. I assure you that I will try my level best to do everything possible for you. I repeat, Examination is an accident. It is not a real measure of one's merit or capacity, You have passed the real test long since. This is the opinion of all those who know you like myself." [ Bombay 19-12-1907 ] [ 1963[a] : 21 ]

The young Ranade was having some rare spiritual experiences already. In October 1908 Ranade went to watch Cricket Match on the grounds of the Deccan College, along with Prof. Wodehouse and young Ranade had a peculiar experience. He perceived a supersensuous experience of having seen the entire firmament full pf lustrous stars or brilliant pinpoints of light. The young Ranade even tried to ascertain from Wodehouse the exact nature of the spiritual experiences by relating them all to him. Though Wodehouse was a Theosopnist contrary to the expectation of Ranade he had neither any experience of this type nor had any knowledge about them. He had, however, the frankness to express his ignorance in this respect. He was greatly astonished to hear these wonderful experiences of his pupil. [ 1963[1a] : 23 ] However, on one occasion Prof. Wodehouse was spiritually benefited on account of his presence with young Ranade. This incidence is as follows.

"Once in 1908, Shri Gurudeo Ranade, Prof. Wodehouse, Sri Bhadbhade, Sri Vishnupant Karandikar and Prof. P. R. Paranjape were discussing in the bungalow of Prof. Wodehouse about Carlyle's ' Sarator Resartus '. At that time Gurudeo once casually peeped out of the window

in front of him which was towards the direction of the holy place of Alandi of the great Saint Dyaneshwar. Just then he perceived a huge column of Light. extending high up in the firmement : Suddenly he got up from the chair and consequently and reflexively all others also got up from their cnairs. All the others could also see the column of light And all were looking at it for nearly two or three minutes. Later the light gradually beca.ne faint and disappeared. Prof. Wodehouse, then expressed in emotion, " Today my spiritual life began :" [ 198ı : 48-49 ].

To ascertain the genuineness of spiritual experiences, Prof. Wodehouse took Ranade to Banaras at his own expense and introduced him to Dr. Annie Basant . .. Wodehouse evan tried his utmost to persuade Ranade to join the Theosophical Society, because he thought that the aspiration of such an eminent scholar as Ranade was sure to enhance the prestige and influence of the Society. All the same he never suggested to Ranade that he should abandon his guru in order to join the Theosophical Society as all the paths lead to the same goal. Herein lay the nobility of his nature. The glamour of the Theosophical Society had naturally attracted many an intellectual towards it. But it failed to dislodge the firm loyalty of Ranade to his spiritual master. The affection of Wodehouse was not without an element of disinterestedness, in it. [ 1963ª : 17 ]. The young Ranade [ Rambhau ] was offered a post in Central Hindu College, Banaras, by Mrs. Besant at the instance of Prof. Wodehouse. But the discriminatory and microscopie intellect of young Gurudeo never fell a prey to such allurement. His deeply ancnored faith, respect and trust in the spiritual greatness of the saint of Umadi was never shaky. Finally Prof. Wodehouse wrote to Gurudeo .... " I think you are perfectly right to abide absolutely by the wishes of your Guru and to remain an outside friend of the T. S." [ Poona dated 4-11-1908 ] [ Theosophical Society ] [ 1981 : 40 ].

Even though Prof. Wodehouse had affection and regard for the young scholar and the honest devotee in Ranade [ Rambhau ], his consciousness as a servant of the British Empire was alive. Once Wodehouse gave expression to his views regarding the fiery patriotic speeches of Lomamanya

Tilak, rather criticisingly, and the patriotic upserge in the younger generation to which the young Gurudeo reacted sharply, he expressed his dissent in clear terms. [ 1981:51 ].

On the whole the relationship between Gurudeo and Wodehouse was intimate although Wodehous ecould not make Ranade a thosophist and both of them had different stand on Lokamanya Tilak's patriotic speech. Prof. R D. Ranade recalled to his mlnd his friendship with Wodehouse in 'The Bhagavadgita as a philosophy of God - realization'. i.e. when Wodehouse expressed his happiness over Prof. R. D. Ranade's doctrine of beatificism Prof. R. D. Ranade wrote, " ...Beatificism is a word which I coined many years ago and with which my old and respected friend and teacher E. A. Wodehouse was greatly pleased." [ 1959 : 209 ].

II. [viii] *Annie Besant [ 1847-1933 ] :*

Mrs. Annie Besant [ Irish ] joined Theosophical Society in 1889 in India and till 1907 served the society In close collaboration with its founder president Col. Olcott. She assumed its presidentiship thereafter. As referred to earlier it was in 1908 Gurudeo Ranade visited Banaras along with Prof. Wodehouse to seek clarification from Mrs. Besant about the spiritual experiences. Below a brief description of this visit is given.

Mrs. Besant admitted young Ranade to the Esoteric Hall even though he was not a theosophist because he was blessed probably with spiritual experiences There young Ranade had a heart to heart talk with Mrs Besant about his mystical experiences and Mrs. Besant assured young Ranade that his mystical experiences were real. Then Mrs. Besant asked Young Ranade whether he had got a photo of his Guru, and the young Ranade took out the photoprint of his Guru [ the saint of Umadi ] from his pocket and showed it to Mrs. Besant She looked at it and said, ' You are in safe hands' :

Some important books on theosophy and a photo of Mrs. Besant were presented to young Ranade at Banaras.

Thereafter, he returned to Pune and then immediately went to Inchageri to meet his Guru. Young Ranade communicated to his Guru. all the details of his visit to Banaras. The saint of Umadi casually asked young Ranade whether he had brought the photo of that lady and on seeing it he pointed out. "The venerable lady had indeed worked hard in yoga : [ 1981 : 50 ]. Thus, this mutual appreciation of these two great souls, assured Gurudeo Ranade of the correctness of his path and still further the greatness of his spiritual master.

Finally, it must be noted that Gurudeo Ranade has referred to Mrs. Besant's interpretation of the Bhagavadgita in his, 'The Bhagavadgita as a philosophy of God realization, According to Besant the Bhagavadgita teaches how to overcome delusion and grief and lays stress upon the fact that all three paths viz. Jnana, Karma, and Bhakti are not different but the same [ 1959:147,148,154 ].

We shall now move on to Handerson's meeting with Gurudeor Ranade at Nimbal.

III. [ix] *Handerson* :

When Gurudev R. D Ranade was constructing his 'old' house at Nimbal around 1922, the then collector of Bijapur Handerson asked him naturally, 'what message [ saying ] are you going to get inscribed on the stone outside your house ?' But Gurudeo did not give him any reply at that time to this question.

After the lapse of twenty years while Bhagavata was being read Gurudeo Ranade all of a sudden remembered the above incidence and expressed, "Without the pollination of Ishwarpād*, no one can hope to find answers to the philosophical riddles. I am having this answer to that officer's question after a period of twenty years. How strange ! Inform that officer, if he can still be traced, that I have found an answer to his question." [ 1964$^{b}$ : 183 & 1965 : 60 ].

Now, we turn to Dr. Macnicol - a British scholar.

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* Holy feet of God

IV (x) *Macnicol :*

Dr. N. Macnicol is a scholar from Edinburgh. Commenting on Gurudeo Ranade's work on 'Mysticism in Maharashtra-1933' Dr. N. Macnicol writes, " I earnestly hope, that the book..... Will reveal to many the rich mines of such precious material that are as yet largely unexposed and unknown to the west [ 1963[a] : 93-94].

In November 1933 Dr. Macnicol also writes, " As regards the question of originality of Bhakti, I have never doubted that it was quite an independent growth in India or that it is a true product of the needs and longings of the human spirit

India is extraordinarily rich in all kinds of religious experience and adventure You [ Gurudeo Ranade ] are acting as an interpreter of this love and I trust you will find many who will greatly value your service in this direction. " [ 1981 : 180 ]

It has not become possible for the author to trace when and where exactly Macnicol and Gurudeo R. D. Ranade met each other for the first time. But from the following account on otto it may be said that Gurudeo had mat Macnicol before he [Gurudeo] had met otto.

V. [xi ] *Otto :*

Dr Rudolph Otto is a great Austro-German theologian, philosopher, and psychologist. He is a pupil of Garbe and has a remarkable knowledge of Sanskrit.

Ott has translated the Eleventh chapter of the Bhagavadgita and added it as an appendix to the " Idea of Holy ". According to Prof R. D. Ranade Otto's interpretation of the Bhagavadgita is a significant one. The four fundamental points that Otto raises in the teaching of the Bhagavadgita are the immortality of the soul, the Visvarupa Darsana, the doctrine of pre-destination and the theory of divine instrumentalism. [ 1959 : 93]

Prof. R. D. Ranade regards 'The Idea of the Holy' as a wonderful book. Dr. Otto is famous for his doctrine of

the holy which resembles Kant's idea of sublime and, Prof. R. D. Ranade's idea of intuition. 'The Holy' is a suigeneris category of value, beyond the categories of the Good, the True, and the Beautiful. This is Otto's original contribution to philosophy. Otto has coined the word Numen to signify this category of value which has, according to him supreme divine power lying inside it. [ 1959 : 155 ] [ Prof. R. D. Ranade devotes chapter XIII to 'Numenism-Otto' in his 'The Bhagavadgita as a philosophy of God-realization.'] The five chief constituents of Otto's conception of the Holy are the five great spiritual emotions of wonder, power, joy, horror and reverence. Otto is also very careful to tell us that the Bhagavadgita is a sublime illustration of the psychology of horror. Such a psychology of horror has never been written in the West. Further, Otto points out that when a feeling of dependence on God and a feeling of equality with His greatness are combined together we have the phenomenon of Advaita Bhakti. [ 1959 : 159].

Otto is a good Christian theologian, has a very wide heart and great sympathy with Indian aspirations, and does not find any ultimate distinction between Indian Philosophy and European Philosophy. Such people we want today in this world, people who do not stand for Christianity for its own sake, or for Hinduism because it is Hinduism; people who would understand the basis of Christianity and Hinduism; Otto is one of them [ 1952 : 156-57 ]. These are the views of Prof. R. D. Ranade about Otto.

Prof. R. D Ranade considers himself fortunate for having met Dr. Otto. in Pune in 1927 and exchanged notes on various subjects. Prof. R. D. Ranade writes in the following manner about his meeting with Otto.

" I had read his [Otto's ] book and he also had read mine on the Upanishads and he sent a note to me saying that he would come to see me. I replied, " Sir, you are very old. You need not come to me. but I will myself go to see you ". And so I went to him along with Dr. Macnicol and Dr. Belvalkar and had good discussion with him. He spoke English so well. And when I parted company with him, I said, " Sir, you are a real professor - I have not seen

another Christian who was so open-minded and who read and prized the religious books dealing with religions other than his own as Otto" [1959 : 282-83].

VI. [xii] *An anonymous European Lady :*

Inttead of putting forward his point of view directly, Prof. R. D. Ranade speaks through the mouths of saints and philosophers, thus keeping his own personality in the background. [ 1974 : 19 ] Gurudeo himself observes, "I make otners speak for me" [ 1964b : 185 ]. This fact has been made intelligibla by Prof. R. D. Ranade to one European lady wno came to listen to his lectures. The incidence that took place regarding this is as below.

At the close of his lecture on the Hindi saints at the constitution club [ New Delhi ] in 1954, Prof. R. D. Ranade was asked by a European lady. "Prof. Ranade, you have described the experiences of Kabir, Tulasidas and others; but tell us your own experience! Ranade replied : "You would be able to gather this easily from lectures."[1961:50]

VII [xiii] *Prof. George Bosworth Burch :*

Prof. Burch taught philosophy at Tufts College, Metford, Massachusetts. He met Gurudeo Ranade at Nimbal in 1954. An article was written by Burch on Gurudev which was first publisned in August 1952 Numoer of Aryan Path. Some of the following extracts from the article [1978:304-13] would delineate vivid and interesting account based on Burch's own recollections as a tribute to late Gurudeo.

" When I went to study Vedanta, several persons spoke to me of Ranade as the best teacher of mystical philosophy. This was not my chief interest. but I became curious about the man personally.... I was warned not to try to visit him at the Ashrama, where the life was too austere for a westerner. I did have doubts about this warning but on very different grounds. Hindu Gurus as a class have a mixed reputation, sometimes seeming [ at least to a Westerner ] to be arrogant pompous or conceited. I had heard of Gurus, including quite famous ones, who kept themselves

in seclusion, refusing to see their own disciples. let alone visitors. But I took a chance, wrote Ranade a letter asking permission to visit him and was invited to come.

The man I met was the opposite of what I had expected. Small slight and frail, a mere wisp of a man whom you would expect the slightest breeze to blow away, he was nevertheless vigorous, not only spiritually and intellectually but also physically. His brisk, sprightly step was characteristic of his whole lively personality. Pomposity or unction would be impossible in this animated person. Hypocracy would be impossible in this humble man, who kept his perspective and sense of humour even though surrounded by disciples for whome he was divine. He was frank and friendly, eager to talk with me, to learn as well as to teach to discuss both his intellectual interests and mine. After telling me about his education, he asked me to tell him about mine Rapport was established. When we discovered a common interest in the pre-Socratics, and we exchanged off prints in this field. we became close friends immediately. I did not get the impressions however, that his was anything special about me. I believe that he was that way with everybody. But, for all his humility, a visitor at Nimbal could never be mistaken as to which man was the Guru. Ranade's spirituality shone clearly through every look, word and act. He did not have to pretend to be a saint, because he obviously was one.

Ranade rejected the theory, often advanced that the Guru chooses the disciple, and maintained that the disciple must seek and choose his Guru [ when he told me this, a sudden emotion swept over me. Had not providence, or Karma, brought me to this venerable man, probably the most spiritually advanced person I shall ever know, to whom I was already bound by ties of mutual affection, in order that he should be my spiritual preceptor. Should I not ask him then and there to give me initiation ? I rejected this impulse however and in retrospect, I am sure that I was right. He could only have been embarassed by so intemperate a suggestion. since initiation doubtless requires a preliminary discipline, while from my point of view I as a Christian

alraady have my Sadguru in Christ ] ..... When after returning to America, I was asked to give a lecture on contemporary Indian teachers, I spoke of Vinoba as teaching the way of action, Malkani as teaching the way of knowledge and Ranade as teaching the way of love.

To love your family and your friends and above all God was Ranade's doctrine and Ranade's life. Spiritual meditation and mystical contemplation were the central activity of his daily life He was a mystic in the perennial tradition of the mystic saints. Did he then attain their final goal of mystical union with God ? The answer must be, No, unless it was after I knew him. He told me that he had never yet enjoyed the "unitive experience described by the great mystics. To me that frank and humble statement was far more impressive than the exaggerated claims to extra-ordinary experiences made by some Gurus and holy men.

Ranade saw me off at the station with expressions of friendship and devotion and an invitation to return, bringing my family, the next time we were in India, but that time never came. He ended his long life full of fame and favour. A seventieth - birth day celebration in his own home town Jamkhandi was observed with typical Hindu ceremony; a civic address, a portrait unveiled, a volume of articles published, congratulatory letters and table grams. The invitations described him as, " world renowned philosopher mystic." I do not believe that he enjoyed that sort of adulation, merited though it was.

Much as I appreciate Ranade's spiritual and intellectual achievements, it is his loving personality which I remember best. Surely for many, as for me he was a friend never to be forgotten. For his disciples, he was much more. For India he was one of her great men. In India, as also in other countries, there are many great scholars engaged in in various researches, many great philosophers with deep insights into reality, many great mystics with ineffable visions, many great teachers who inspire their pupils, many

great souls whose integrity and personality are radiant. But we seldom see one person who is all of these at once. Such a one was Shri Ranade, one of those rare spirits who shows us how fine human nature can be."

These are some of the impressions of Prof. Burch about Gurudeo.* Gurudeo too expresses his joy when Burch lays emphasis on the Divine element in infinitude. Gurudeo writes regarding this as below.

"In the works of mine I have already stressed the element of Divinity in all cases of Infinitude as, for example, in the बेहद of Kabira and निर्वैकु of Kannada saints. I was very glad to find that when Professor Burch of America came to Nimbal, he stressed the divine aspect of Anaximander's Infinitude in one of his recent contributions to the American Review of Metaphysics. [1959:292]

VIII. *French Disciples :*

xiv) *Dr. Jacques De Marquette (1888- )*

Dr. De Marquette - D. Litt, hails from Paris. He is devoted to the cause of peace, tolerance and harmony among men and nations. Besides, organising international youth camps, he has taken a keen interest in the Boy Scout movement, too, becoming the Scout Commissioner for France when he was but 25. He is a scholar, writer, teacher and above all an earnest spiritual aspirant and seeker of truth. He has taught in many leading institutions and Universities in America, Europe and Asia, ably expounding subjects ranging from philosophy and metaphysics to mysticism and comparative religion. He has visited several Buddhist and other spiritual centres. Dr. Marquette has a deep and abiding interest in India and he has visited India often. He has intimately known

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* In sending the article Burch writes :-

'It is customary, when great man dies to publish eulogies of him which, written under the stress of the occasion are often uncritical and exaggerated. It may be better to wait a year or two. If he still seems great in retrospect, his life can be appraised in a more objective spirit. R. D. Ranade is a man whose stature in my estimate, has only grown in retrospect"

luminaries like Mahatma Gandhiji,. Rabindranath Tagore Aurobindo. and Dr. R. D. Ranade. On Datta Jayanti day 1955, Dr. Marquette was blessed with Christ Nam* at Nimbal Ashram by Dr. R. D. Ranade.

Dr Marquette has dedicated his work ''Religion in the light of Sciences – 1963 to the memory of Dr. R. D Ranade in loving gratitude. In this work Marquette not only gives a brief sketch of his spiritual career but also how he has been able to face the challenges of life. We give this interesting account in Marquette's own words.

" It was my good luck, that after having gone through deep misgivings about the ethical – or rather unethical– foundations of the Bible, due to the shockingly unjustified previleges granted by the Creator of the universe to his chosen people, which launched me in to a painful agnosticism. when I turned fourteen, I became interested in Hinduism at eighteen, joined the Theosophical Society at twenty in 1908, about the time when Mrs. Besant became its president For twenty years, I thought I had reached a final understanding of the Universe. The world to which I was introduced by my theosophical studies with their impartial and respectful recognition of the sublime aspects of all religions seemed so intrinsically well grounded on Harmony and Justice, that for me it met all queries and solved all probiems,

Yet, four factors drove me out of the comfortable security of this harmonious paradise.

The first were various spiritual experiences which made me realize the impossibility of giving coherent account of man's relationship with the many mansions in the Father's House, in terms at same time conforming with religious relaxation and rationally acceptable, hence the relative value of all religious ' writs '.

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* In 1955, when the problem of initiating Dr. Marquette arose Sri Gurudeo Ranade informed Sri G. V. Tulpule that the Christian Nam was with him for a long time. 1964 b 173 & 1963a : 151-59)

The second was the completion of philosophical studies in the Old Sorbonne which introduced me to one of the most precious gifts of philosophy; the art of discovering problems dormant under the seemingly perfect pictures of the beautiful flower-beds of accepted beliefs and pleasant theories.

The third was the meeting of an intellectual superman Dr, A. D. Coomarswamy who, after having the course of lectures I gave at the Lowell Institute of Boston on '' An introduction to comparative Mysticism '' invited me to stay in his home ..... This meeting had a momentous effect. Coomarswamy possessed a very remarkable combination of three priceless gifts : an amazingly comprehensive intelligence, a deep spiritual intuition and a prodigious memory.. .. He greatly helped my dubious mind to solve many many taunting problems and eliminate the chaff from the doctrines of so called occult sciences.

A further and all-penetrating influence was the meeting of a real Mahatma. Professor Dr. Ranade, the Vice-Chancellor of the Allahabad University, probably the foremost Gnana Yogi of our age. He accepted me as a disciple in 1955 The guidance of this great Gurudeo, who had been a spiritual advisor ..... to prominent lights of India, by helping me to adjust my mental processes to the interpretation of the inner transmutations called forth by spiritual experiences, enabled me to organize my efforts, to appreciate the ' date ' of mystical relationships with the world of ' intermedia '; between the Fount-head of the Universe and its many diversified expressions.

These influences greatly helped me to meet the tremendous challenge which came to me a few years ago, when I realized that recent scientific discoveries had so completely changed the aspect of our Universe, that it had become incompatible not only with the current interpretations of most of the religious revelations, but also with many of the so-called traditional occult and esoteric doctrines. [1963$^{b}$ : 2-4].

We shall finally turn to know how the wife of Dr. Marquette * was initiated by Gurudeo Ranade.

XV) *Dr. ( Mrs ) Marquette* :

Dr. (Mrs.) was initiated eight days after her husband was initiated. She sought clarification of her doubts from Gurudeo Ranade before getting initiated. One important doubt of her was, "Where is the need for initiation (Divine Nam) if its purpose is simply to accelerate the speed of morality? Morality can be increased by other methods too. Gurudeo told her that the purpose of Divine Nam is not simply to accelerate the speed of morality but to have the realization of God. This reply of Gurudeo satisfied her and she was initiated. In fact, according to Gurudeo there is a reciprocal causation between spirituality and morality. The culmination of morality is impossible without spirituality/Divine Nam. [ $1964^b$ : 12 ].

*SUMMARY* :

Of all his British teachers Gurudeo Ranade came in a very close contact with Bain and Wodehouse Bain was Gurudeo's only recognized intellectual master. A guardian like teacher of Gurudeo was Wodehouse. Wodehouse was instrumental in introducing Gurudeo to Mrs. Besant - a British lady at Benaras. Mrs. Basant assured Gurudeo that his spiritual experiences were real and he was in the safe hand of his spiritual master. The other two Britishers who met Gurudeo were : Mr. Handerson and Dr. Macnicol. Gurudeo directed his disciples to convey the message to Handerson that no philosophical problem could be solved without God-realization. Dr. Macnicol appreciated Gurudeo's work on 'Mysticism in Maharashtra' and accompanied Gurudeo to meet Otto - an Austro-German Philosopher. Gurudeo regarded Otto as a very open-minded christian that he had ever met in his life time. The momentary contact with an anonymous European lady had

* Both J Dr. Marquette and his wife are the holders of doctorate degree in Philosophy.

revealed that Gurudeo spoke his own spiritual experiences through the mouths of other saints. Prof Burch of America had tried his best to assess objectively the divine and loving personality of Gurudeo although he resisted his temptation to get initiated by him [ Gurudeo. ] However, Mrs. and Mr. Marquette of France were blessed with Christ nam by Gurudeo at Nimbal.

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— **K B Dabade**, Udupi

*(In Jan. Issue the author's initial is printed on page 21 as K. S., instead of K B The error is regreted — Ed )*

# Swami Vivekanand on Need of Symbols in Religion

Bhakti is divided into two portions. One in called Vaidhi, formal or ceremonial; the other portion is called Mukhyā, supreme. The word Bhakti covers all the ground between the lowest form of worship and the highest form of life. All the worship that you have seen in any country in the world, or in any religion, is regulated by love. There is a good deal that is simple ceremony; there is also a good deal which, though not ceremony, is still not love, but a lower state. Yes, these ceremonies are necessary. The external part of Bhakti is absolutely necessary to help the soul onward. Man makes a great mistake when he thinks that he can at once jump to the highest state. If a baby thinks he is going to be an old man in a day, he is mistaken, and I hope you will always bear in mind this one ideal, that religion is neither in books, nor in intellectual consent, nor in reasoning. Reason, theories, documents, doctrines, books, religious ceremonies, are all *helps* to religion —religion itself consists of *realisation*.

We all say "There is a God." Have you seen God? That is the question. You hear a man say, "There is God in heaven." You ask him if he has seen Him, and if he says he has, you would laugh at him, and say he is a maniac. With most people religion is a sort of intellectual assent and goes no further than a document. I would not call it religion It is better to be an atheist than to have that sort of religion. Religion does not depend on our intellectual assent, or dissent You say there is a soul. Have you seen the soul? How is it we all have souls and do not see them? You have to answer the question, and find out the way to see the soul. If not, it is useless to talk of religion. If any religion is true it must be able to show us the soul, to show us God and the truth in oursleves. If you and I fight for all eternity about one ef these doctrines or documents we shall

never come to any conclusion. People have been fighting for ages, and what is the outcome? Intellect cannot reach there at all. We have to go beyond the intellect; the proof of religion is in direct perception. The proof of the existence of this wall is that we see it; if you sat down and argued about its existence or non-existence for ages, you could never come to any conclusion, but directly you see it, it is enough. If all the men in the world told you it did not exist, you would not believe them, because you know that the evidence of your own eyes is superior to that of all the doctrines and documents in the world.

To be religious, you have first to throw books overboard. The less you read of books the better for you; do one thing at a time. It is a tendency in Western countries, in these modern times, to make a hotchpotch of the brain; all sorts of unassimilated ideas run riot in the brain, and form a chaos, without ever obtaining a chance to settle down and crystallise into a definite shape. In many cases it becomes a sort of disease, but this is not religion. Then some want a sensation. Tell them about ghosts, and people coming from the North Pole or any other remote place, with wings or in any other form, and that they are invisibly present and watching over them, and make them feel uncanny. Then they are satisfied and go home, but within twenty-fours hours they are ready for a fresh sensation. This is what some call religion. This is the way to the lunatic asylum, and not to religion. The Lord is not to be reached by the weak, and all these weird things tend to weakness. Therefore go not near them; they only make people weak, bring disorder to the brain, weaken the mind, demoralise the soul, and a hopeless muddle is the result.

You must bear in mind that religion does not consist in talk, or doctrines, or books but in realisation; it is not learning, but *being*. Everybody knows "Do not steal," but what of it? That man has really known, who has not stolen. Everybody knows "Do not injure others," but of what value is it? Those who have done so have realised it they know it, and have built their character on it. Religion is realising, and I will call you a worshipper of God,

when you have become able to realise the Idea. Before that it is the spelling of the word, and no more. It is this power of realisation that makes religion. No amount of doctrines or philosophies or ethical books that you may have stuffed into your brain will matter much, only what you *are*, and what you have *realised*. So we have to realise religion, and this realisation of religion is a long process. When men hear of something very high and wonderful they all think they will get that, and never stop for a moment to consider that they will have to work their way up to it; they all want to jump there If it is the highest, we are for it. We never stop to consider whether we have the power, and the result is that we do not do anything. You cannot take a man with a pitchfork and push him up there; we all have to work up gradually. Therefore, the first part of religion is Vaidhi Bhakti, the lower phase of worship.

What are these lower phases of worship ? They are various. In order to attain to the state where we can realise, we must pass through the concrete, just as you see children learn through the concrete first, and gradually come to the abstract. If you tell a baby that five times two is ten, it will not understand, but if you bring ten things and show how five times two is ten it will understand. Religion is a long, slow process. We are all of us babies here; we may be old, and have studied all the books in the universe, but we are all spiritual babies. We have learnt the doctrines and dogmas, but realised nothing in our lives. We shall have to begin now in the concrete, through forms and words, prayers and ceremonies, and of these concrete forms there will be thousands; one form need not be for everybody. Some may be helped by images, some may not. Some require an image outside, others one inside the brain. The man who puts it inside says, " I am a superior man; when it is inside it is all right; when it is outside it is idolatry. I will fight it. " When a man puts an image in the form of a church or temple he thinks it is holy, but when it is in a human form he objects to it !

So there are various forms through which the mind will take this concrete exercise, and then, step by step, we shall come to the abstract understanding, abstract realisation. Again, the same form is not for everyone; there is one form that will suit you, and another will suit somebody else, and so on All forms, though leading to the same goal, may not be for all of us. Here is another mistake we generally make My ideal does not suit you, and why should I force it on you? My fashion of building churches or reading hymns does not suit you; why should I force it on you? Go into the world and every fool will tell you that his form is the only right one, that every other form is diabolical, and he is the only chosen man ever born in the universe. But in fact, all these forms are good and helpful. Just as there are certain varieties in human nature, so it is necessary that there should be an equal number of forms in religion and the more there are, the better for world. If there are twenty forms of religion in the world it is very good, if there are four hundred so much the better, there will be the more to choose from. So we should rather be glad when the number of religions and religious ideas increase and multiply, because they will then include every man, and help mankind more. Would to God that religions multiplied until every man had his own religion, quite separate from that of any other! This is the idea of the Bhakti-Yogi.

The final idea is that my religion cannot be yours, or yours mine. Although the goal and the aim are the same, yet each one has to take a different road, according to the tendencies of his mind, and although these roads are various they must all be true, because they lead to the same goal. It cannot be that one is true and the rest not. The choosing of one's own road is called in the language of Bhakti, Ishtam, the chosen way.

*(To be continued)*

# Eternity Compressed in Time
# My Reminiscences of Gurudeva

*( Continued )*

I returned to Jodhpur in the first week of January 1955 after nearly a two week fruitful stay at Nimbal. It proved to be my last visit during the life-time of Shri Gurudeva. However, I was writing to him to seek his grace in trying circumstances, and he would invariably convey his reply through postcards got written by Prof Joshi, Bhau Nimbargi, Prof. B R Kulkarni, or Shri Shintre I got Prof. Joshi's letter dated 18 1.1955 informing me that Shri S. D Dabde of Bijapur would be leaving Nimbal on Thursday the 27th inst. to escort his daughter to Jodhpur where his son-in-law was posted as an Air Force cadet. " It is proposed to send ten sets of 'Pathway to God in Hindi literature' and 'Paramarth Sopana' with him" for sale among the sādhaksa and friends at Jodhpur, and another ten sets for sale at Jaipur. Continuing further the letter Prof. Joshi wrote, "H H. Rajasaheb of Miraj and Revered Shri Gurudeva and all sadhakas of Bijapur, Solapur and Nimbal will be going today to Inchgiri expecting to return tonight." Accordingly, Shri Dabde did come to Jodhdur with the sets of those books mentioned above with the instruction from Shri Gurudeva that the Nāmadhārakas should be supplied the books at concessional rates.

Shri Bhau Nimbargi in his letter dated 6.7.1955 said that my letter of 28th ultimo to Shri Gurudeva was duly received by him " I am sorry that I could not write to you yet. We are deeply engaged in both the works, namely, Karnataka Mysticism Lectures at Dharwar which are to be delivered in due course, and the Gita first Chapter. Now I am alone here. Shri Joshi has taken leave since last April. He is expected to be here soon. I am glad to learn that you have applied for a Lecturer's post in the University.

Dr. Date had been here in June. We hear from him that the extension period for 2 years has been granted but the order is yet to come. Rest O. K."

I wrote to Shri Gurudeva on the 9th September 1955 about some family anxieties to which Shri Bhau Nimbargi replied on former's behalf : "I am sorry that you had been handicapped by some worries. But by the Grace alone you overcome the difficulties. It is the NĀMA only that can alone save us from all our calamities. Yesterday we got a letter from Shri Faujmal saying that Prof. Datesahib is to go over to Jodhpur within a week's time to join his new post there. By now he might have come. Now you will get proper guidance from him ...Shri Rev Gurudeva is keeping good health " During those davs my son who was under two years fell seriously ill. On 12th October 1955 I wrote a letter to Shri Gurudeva expressing my worry and praying for his Grace. He instructed Shri D. P Shintre to send me a reply on 20th October 1955. Shri Shintre wrote : " I am desired by Shri Gurudeva to acknowledge your postcard of the 12th instant. He was sorry to hear about the sickness of your son. In such cases the only thing that lies in our power is to try our best and to pray to God for relief. When Dr Date comes over there you will have a good spiritual company. Shri Gurudeva remembers you often. Prof. Joshi is still on leave being unwell Shri Gurudeva is busy with the preparation of lectures on Karnatak Mysticism. He is not keeping his health up to the mark at present." My son recovered remarkably after I wrote to Shri Gurudeva and he sent his Grece through the above letter of Shri Shintre. I immediately informed him about this recovery and soon came the reply on his behalf penned by Prof. B. R. Kulkarni. "Reverend Gurudeva was glad to learn that you are to appear for the interview before the P. S. C. for the post of a lecturer in Degree and Post-graduate College. Yes, by the arrival of Dr. Date there the spiritual activities of all Sādhaka-Bandhus there would receive more impetus."

I have made a mention in some detail of the continuing correspondence with Shri Gurudeva to drive home the point that I kept him informed about every small difficulty I faced

in life so that he might bestow his Grace on me. He was magnanimous enough to send his replies always by return of post despite his increasingly busy life and frequent illhealth. Apart from his unfailing engagement in meditation and contemplation, he was racing against time to prepare his Lectures on Karnatak Mysticism, he was to deliver at Dharwar University and also prepare the press copy of that great book on "Bhagawadgita As a Philosophy of God-realisation' published posthmously by Calcutta University. I consider myself to be extraordinarily fortunate to have won the affection of my great Master who often thought and talked about me. He was also careful to tell me to keep in company of his trusted and beloved disciple Prof. Date, try to emulate him to the best of my ability and strength And, as a matter of fact his concern for my destiny was also the result of my being one of the favourite students of Prof. Date.

Prof. Date came back to Jodhpur on transfer. His house became the spiritual centre for nearly a dozen Sādhakas who regularly met there on Sundays for meditation, pothi and bhajan. I continued to write to Shri Gurudeva. In reply to my letter of 6th March 1956 to him Prof. B. R. Kulkarni wrote to me in postcard dated 1st April 1956. "Your letter of 6th March duly received. Revered Gurudeva was very sorry to learn about the illness of your wife. He is, however, glad to read that she is improving. Revered Professor Sahib's going to Allahabad is practically cancelled. He is too busy with his Gita book." I also got the invitation card on the occasion of the historic celebration of Shri Gurudeva's Amrit Mahotsava on his 70th Birthday on July 3, 1956 at Jamakhandi. I could not go to Jamakhandi for attending the function because our college was to reopen on 1st July after the summer break. But when Shri Gurudeva suddenly left his mortal coil on the 6th June 1957, the significance of the Amrit Mahostava celebration dawned on me with greater force, and I realised that I should not have missed the opportunity of witnessing the historic evant at any cost Shri Bhau Nimbargi wrote to me in his letter dated 12th October 1956 from Nimbal,

"Your p. c. of 8th inst. was duly received here today and was read out. Also we have received already a previous one. We are rather late in replying to you. We are to go to Dharwad soon for delivering the next set of three lectures on Karnatak Mysticism. But the dates of the Lectures have not yet been decided" The last letter I got from Shri Gurudev was in reply to my letter of 3rd December in which I informed him that I had by his grace received the much awaited Government order for my appointment as Degree and Post-graduate Lecturer with retrospective effect from December 1954. Shri B R Nimbargi in postcard dated 6th December wrote, "we are glad to hear that you have received the Govt. orders.. Shri Gurudeva wants to deliver some lectures at Dharwar University but the dates are not yet fixed up. And then he will go to Allahabad. Everything is O. K here. My Namaskars to all Sadhakas"

Professor Date had planned our pilgrimage to Nimbal in the second week of June 1957, when the telegram from Nimbal was received by him conveying the shocking news of the sudden demise of Shri Gurudeva on the 6th of June. The planned pilgrimage was cancelled. He decided that we should visit Nimbal on the first Punya-tithi of Shri Gurudeva in June 1958. All of us accompanied him to Nimbal on that occasion. It was a well attended celebration when amid the chanting of 'Hari Narayana, Guru Narayana' the holy Asthi Kalash was interned at the place where the the Samadhi of Shri Gurudeva is now situated.

I recall a very significant remark of Professor George B. Burch of Tufts College, Metford, Massachusetts, U. S A. prefacing his article on the personality of Shri Gurudeva published in the August 1959 issue of the 'Aryan Path'. He worte: "It is customary, when a great man dies, to publish eulogies of him which, written under the stress of the occasion are often uncritical and exaggerated. It may be better to wait a year or two If he still seems great in retrospect, his life can be appraised in a more objective spirit. R D. Ranade is a man whose stature, in my estimate has only grown in retrospect." More than three decades have passed since Prof. Burch wrote this. I find that reflection on the personality of Shri Gurudeva and his works goes on revealing new and ever newer aspects of his greatness.

*(To be continued)* —**Prof. M. L. Sharma**

# Book-Review

*THE TWO TRADITIONS OF MEDITATION IN ANCIENT INDIA by Johannes. Bronkhorst, Publisher Motilal Banarasidass, Bungalow Road, Jawahar Nagar, Delhi 110007, 1993, pages xviii – 153, price Rs. 150*

Johannes Bronkhorst is professor of Indian studies at the University of Lausenne, Switzerland. He is the author of several books on Indian thought, the history of asceticism and meditation in Indian religions.

The book speaks of two traditions of meditation : 1) Buddhist meditation and 2) the main stream (vedānta/ Jain ) meditation. The Buddhist meditation consists of Four Dhyānas. In the First Dhyāna there is deliberation ( vitarka ), thought ( vicāra ), joy ( priti ) and bliss (sukha). In the second Dhyāna deliberation and thought come to rest. Inner tranquilization ( adhyātma-saṁprasādana ), unification of mind ( cetaso ekībhāva ), concentration ( samādhi ), joy and bliss are present, In the Third Dhyāna one is no longer attached to joy. Equanimity ( upekṣā ), mindfulness (smṛti ), circumspection ( saṁprajanya ) and bliss are present. In the Fourth Dhyāna bliss and misery ( duḥkha ) are abandoned, as well as cheerfulness ( saumanasya ) and dejectedness ( daurmanasya ). Equanimity and mindfulness remain.

The kaṭha Upaniṣad gives some details about meditation. It states, " When the five organs of knowledge stand still together with the mind ( manas ), and the intellect (buddhi) does not stir; that they call the highest course. This they consider as yoga, a firm fixing of the senses. Then one becomes careful, for yoga is the origin and the end ( 6. 10–11 ).

The S'vetāśvatara Upanisad says, " Holding the body straight, three parts of it [ back, neck and head ] stretched up, causing the senses to enter into the heart by means of

the mind, the wise one should cross over all the frightening streams with the help of the raft which is Brahman [2.8].

The Thānaniga Sutta of the Jainas describes meditation as follows. "Pure meditation is of four kinds and has four manifestations : 1] in which there is consideration of multiplicity and changes of object, 2] in which there is consideration of oneness and no change of object, 3] in which activity has become subtle and from which there is no return, 4] in which [all] activity has been cut off and from which one does not fall back. These are the four characteristics of pure meditation : absence of agitation, absence of delusion, descriminating insight and renunciation. These are the four supports of pure meditation : forbearance, freedom, softness and straightness. These are the four reflections ef pure meditation : reflection on infinity, reflection on change, reflection on what is inauspicious and reflection on sin " ( 4.1.69-72 ).

More immediate precursors of meditation are one-pointedness of the mind, watchfulness of the mind, and subjugation of the sense organs.

The early Buddhists believed in liberation in this life ( Jivanmukti). They must therefore have been asked which is the insight by which one is liberated. For, the main stream of meditation could only acknowledge liberation in life after one had acquired insight into the nature of the soul. The Buddhists could not answer by saying that the soul is essentially not involved in action, as their opponents did. A firm tradition maintained that the Buddha did not want to talk about the soul, or even denied its existence. Instead they adopted what they considered most essential to the Buddhist doctrine as liberating insight. According to the Buddhist canon the liberating insight takes place in the Fourth Dhyāna. It is described thus :-

' Then when my mind was thus concentrated, pure, cleansed, free from blemish, without stain, supple, ready, firm and immovable, I directed my mind to the knowledge of the destruction of the intoxicants. Then I recognized in accordance with reality 'this is suffering.' I recognized

in accordance with reality 'this is the origin of suffering.' I recognized in accordance with reality 'this is the cessation of suffering'. I recognized in accordance with reality 'this is the path leading to the cessation of suffering.' ..... I recognined · Birth is destroyed, the religious life has been lived. What had to be done has been lived. What had to be done has been done, there is no more of this state (of existence)."

According to the Vaiśśeṣika school of philosophy, the special qualities which inhere in the soul are . knowledge (buddhi), happiness (sukha), pain (duḥkha), desire (icchā), repulsion (dveṣa), effort (prayatna,, virtue (dharma), sin (adharma) and subliminal impressions (śaṁskāra). The order in the list of special qualities of the soul is not arbitrary. Knowledge of an object precedes the experience of happiness or pain connected with it; this in turn gives rise to desire and repulsion respectively; then follows the effort in order to obtain or avoid the object; as a result virtue and sin come into being, as well as subliminal impressions. The sequence shows how liberaion can be attained. Right knowledge of the categories of reality including the soul prevents desire and repulsion from coming about. As a result no new virtue and sin arise. Life goes on until the old virtue and sin have produced experiences and consequently disappeared. Liberation is reached at the moment of death.

Johannes Bronkhorst has stated, "Non-Buddhist meditation is not described as pleasurable (p. 25)" This is incorrect because the Bhagavadgita (6 21) points out that through meditation the highest pleasure is obtained. On the whole it can be said that the author has presented a true picture of the Buddhist as well as the Vedānta/Jain theory and practice of meditation in India. Both the traditions may be said to have influenced each other to some extent.

**Dr. B. R. Modak** M. A. Ph. D.
Beside Laxmi Talkies, P. B. Road,
Dharwad–580001 Phone : 42486

( 2 )

*CHINESE THOUGHT - AN INTRODUCTION by Donald Bishop, published by Motilal Banarasidass, 1985, pp. vii + 484, Rs. 175 -.*

With the publication of the anthology, *Chinese Thought- An Introduction,* " the bamboo curtain " that hid the Chinese thought from the rest of the world has risen, though partially. It is as interesting as important to note that Dr. Bishop, though professor of Philosophy at the washington State University, is the principal contributor ( 8 out of 18 articles ) and his articles exhibit a deep understanding of the Chinese culture and, that, even the other contributors are mostly from outside China The book which is divided into three parts, namely, I Ancient period II. Medieval Period and III. Modern period, intends to bring to light the thought of such ancient, medieval and modern Chines thinkers as Confucius, Lao Tzu, Mo Tzu, Mencius, Han Fei, Chu Hsi, Wang Yangming, Wang Fu- Chih, Kang Yu-wei, Sun Yat-Sen, Hu Shih, Mao Tsetung, besides the Chinese Buddhists, and the legal Philosophers all of whom have been responsible, most directly, in shaping the Chinese culture from the past to the present.

The book deals; only peripherally, with metaphysical, logical and epistemological issues and all the contributors focus their attention on the political, sociological, economic and ethical philosophy of the Chinese thinkers, Their emphasis is existential.

Lin in his article on Confucius maintains that the thought of Confucius hinges upon the concept of 'jen', which is variously interpreted as 'love of man to man,' 'propriety' 'duty', etc. Jen is not unrestricted love which may spoil the loved ones but judicious love. "Only the man of jen knows how to love and how to hate people" ( p. 18). He develops " inward sageliness and outward kingliness" ( p. 21 ).

Lin argues that Confucius did not believe in spiritual beings but practised ritualism as if they axisted. But Lin

does not question whether such a belief is compatible with such a practice. However, he is right in concluding that Confucianism which may be regarded as religion in a special sense was really " a thorough going this-worldness, which is neither unrestricted hedonism nor rigorous moralism" ( p. 28 )

Taoism which was given the high status of a physics-based metaphysics by the recent thinker, Fritzof Capra, is yet another line of thinking which has survived in China. Tao is inexplicable and if explained becomes relative and finite – which it is not really, Though some thinkers prefer to compare Tao with 'Śūnya' of Buddhism, it is not void. It is an empty vessel as well as " fountain-head of all existence " (p. 36). At the same time it is neither 'Being' nor 'non-Being'. Tao is not God, because it has no functions like creation and preservation of the world, law and moral order to govern the human beings It is not even an object of worship. Therefore. to practise Taoism one need not be religious like a Hindu or a Hebrew. Taoism which has a humanistic or naturalistic flavour requires only philosophical skill to know Tao. Taoism, unlike Advaita Vedanta or Buddhism, is averse to the loss of individuality as the final goal.

Mo Tzu, another influential ancient thinker was a contemporary of Confucius. Though brought up in confucianism, he rejected many of the Confucian doctrines. His teachings became popular only two centuries after his death, and again in 19th and 20th centuries. He rejected Confucius's conditional 'graded love' and advocated unconditional altruism as an instrument for eradicating war and hatred. The significance of Mo's thought lies in its ability te unify Chinese culture.

Chinese tradition is also enriched by the legal and Administrative schools of thought whose aim was economic development and maintenance of law and order. A typical representative of one such school is Shang. " Shang,s preference for law as a tool of government was based on the conviction that a government had to concern, not with a few individuals in society who could discipline themselves,

but with the greatest majority. His preference was also influenced by the dissatisfaction with moral virtues which had been emphasised by the Confucian philosophers" (p.85)

In contrast with these schools but in agreement with Confucius, Mencius argued for abolition of dictatorship and establishment of humane government. He condemned governments which exploited the subjects and sacrificed them in wars. He held that man's nature is basically good and only man can expand it by means of his innate wisdom.

In his Introduction to the second part of the book, Donald Bishop notes that the most important change in the Chinese culture of the medieval period was the transformation of philosophical Taoism into a degenerated religion. While for a philosophical Taoist Tao was Absolute, nameless, featureless, for a religious Taoist, Tao was something personal, something one can interact with, pray to, and call upon in times of distress, sacrifice to, revere and praise. However, one does not understand how such a transformation is a degenaration in the eyes of ths author.

Fred Sturm's "Chinese Buddhist Philosophy", the largest article ( 44 pages ) in this book proposes to expound the origin and growth of the Chinese Buddhism, difference between Chinese Buddhism and Taoism and confucianism, and between Sarvāstivāda and Sarvaśunyavāda and Vijñānavāda. The author opines that Chinese Buddhism was trying to answer questions which originated in India, or at least, the questions which the Chinese had not asked. Though the Chinese prior to the onset of Buddhism in China were not hedonists, they had no respect for asceticism of the Indian kind which included renunciation of bodily pleasure. Even after the onset of Buddhism in China they did not attach much importance to Buddha's renunciation of his wife and kingdom, as it meant shirking one's responsibility.

Neo-Confucianism, another aspect of the Medieval China, was really a synthesis of "classical Confucianism, Buddhism and Taoism, and consequently, a philosophical movement that is more metaphysical and more compre-

hensive than classical Confucianism' (p. 235). It is interesting and important to note that Neoconfucianism arose as a requirement for the revival of patriotism which in turn was required to regain a part of China occupied by her enemies, and also as an instrument to mitigate the influence of the Buddhist asceticism which encouraged the neglect of family and national welfare. Though it emphasised the importance of spirituality of the mind in knowing the Heaven, its cosmology was naturalistic, not the theistic. Nor did it advocate illusoriness of the world

Wang Yang-ming (1472-1529), usually understood as the Chinese counterpart of Berkeley, is one of the leading Neo-Confucianists. Though not a Berkeleyan, 'object' to him meant, not physical object' but 'ethico-political event', a thing which a man or a king ought to do, or a thing in the sense of neutral monism of Russell. "Yang-ming stressed that parents, sovereigns, people, books and law-suits are not authentic objects, whereas serving parents and superiors, governing people, reading books, and listening to law-suits are" (p. 283). Yang-ming denied "heaven and earth" but believed that Ling-chih is the creator of the universe, eternal, both transcendent and immanent, a principle which unifies all that exists. Nothing, he says, is what it is without liang chih which is also the essence of man. "Human Liang-Chih is the very Liang-chih of grass, tree, tile, stone etc ..... for heaven and earth are originally the same substance as man's (p 288).

Wang emphasised the importance and need for knowledge of that original substance, which can be gained only by an unprejudiced and desireless man.

Wang Yang-ming's talk clearly reminds us of Indian mysticism. But Yuk Wong, the author of this article, fails to bring this particular point to light.

The modern Chinese thought represented, notably, by Wang Fuchih (1619-1692), Kang Yu-wei (1858-1927), Sun

Yat-sen (1866-1925), Hu Shih (1891-1962), and Mao Tse-tung is the product of intense desire of these thinkers to put China on the track of scientific, economic, political and social progress, and their exposition to western learning. Some young people wanted to reconstruct China fully on the model of the west, some rejected the western model *in toto*, while a few advocated a harmonious blend of the best in the west and the best in China's past. What is amazing is the fact that Confucianism runs through the entire modern period just as it did in the ancient and medieval period. The greatest emphasis, however, is not how to know the good or the substance of the world, or, in other words, not knowledge for knowledge's sake, but knowledge for pragmatic ends.

If none of the contributors indulges in hairsplit analysis of his respective theme, it is simply because that is not his intention. His intention is to present his topic as objectively and efficiently as possible. Moreover, the overemphasis of theoretical sophistication and systesm-building ' which are the hall-mark of western philosophy are clearly absent in Chinese philosophy. This is because " the Chinese have developed a distinguished philosophical tradition of their own " ( p. 15 ), which is more pragmatic or existential than logical or epistemological.

On the whole it can be said that the book justfies its latter half of the title.

**Dr. N. G. Mahadevappa**
Professor of Philosophy
Karnatak University Dharwad.

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# Quarterly Report

## For The Perid Ending 31-3-1995

Sri. H. N. Ramathirtha, B. E., M. Tech. M, S. (U. S. A.), F. I. E., F. I M. A. of Mysore delivered lectures, on Bhagavadgeeta - Bhakti Yoga-12th chapter for three days, from 23-01-1995 to 25-01-1995, in the Gurudeo Mandir, Hindwadi, Belgaum from 6-30 p. m. to 7-30 p. m. The lecture was very good The function was well attended. Sri. Ramathirtha is orthodoxically modern, ideally practical and philosophically social. He is an educationist cum-industrialist He has agreed to give discoures on 'Lalita saharsranama as part of Sri Gurudeo Ranade Memorial Lectures 1995', in the Gurudeo Mandir, Hindwadi Belgaum from 24-5-1995 to 30-05-1995 in the evening from 06-00 p. M. to 07-30 p. M. He is also giving lectures on Bhagavadgeeta – 9th chapter ' Raja vidya Raja Guhya ' one hour in the morning from 07. 00 A. M. to 08-00 A. M in the Mandir on all the aforesaid seven days All are requested to taka advantage of the above lectures arranged by the academy.

The senior members of Belgaum city had arranged a function of the ' Jyesta Nagarik Sangh ', Belgaum in the Mandir on 29-01-95 and on that day they also performed intensive meditation in the Mandir.

The Chinmaya Religion centre Belgaum had arranged discourse by H. H. Swami Purushottamandaji, on Kathopanishad part I, in the morning from 07-00 A. M. to 08-00 A. M. and on Srimad Bhagavadgita from 06-30 P. M. to 08-00 p M. daily on all the seven days from 01-03-1995 to 07-03-1995 in the Gurudeo Mandir. The audience attended the function in a very big number.

The following persons have subscribed for the quarterly journal Path-way to God published by the academy We are thankful to the subscribers.

| LIFE MEMBERS | AMOUNT |
|---|---|
| Prof. S. S. Katti, Dharwad | Rs. 250-00 |
| Annual Subscribers - 8 | Rs. 200-00 |
| Renewal of subscription - 29 | Rs. 725-00 |
| TOTAL | Rs. 1,175-00 |

J. M. KULKARNI
Secretary

28-03-1995

## *PUNYA TITHI SAPTAH JUNE 1995*

As Usual, The Punya Tithi Saptah of Sri. Gurudeo R. D. Ranade, will be held in the Gurudeo Mandir from 02-06-1995. Devoters are requested to take Advantage of the Saptah and Join intensive meditation and discourses. the sadhakas who need accomodation and the Gurudeo Mandir premises are requested to give information to the secretary of the trust before 25-05-1995.

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## OUR PUBLICATIONS

| | | Rs. |
|---|---|---|
| 1. | **The Role of Shri Krishna in the Mahabharata** — Prof K. S Narayanacharya | 45-00 |
| 2. | **Critical and Constructive Aspects of Dr. R D. Ranade's Philosophy** — Prof. B. R. Kulkarni | 12-00 |
| 3. | **Silver Jubilee Vol. I Pillars of Shri Gurudeva's Sampradaya and Heart homages to Sri Gurudeo** - Ed. K. D. Sangoram and M. S. Deshpande | 32-00 |
| 4. | **Silver Jubilee Souvenir Vol. II ( Gurudeva's Philosophy of God-Realisation )** — Ed. Sangoram and Deshpande | 15-00 |
| 5 | श्री गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण (दुसरी आवृती) - G. V. Tulpule | 55-00 |
| 6. | श्री ज्ञानेश्वरांचे आत्मदर्शन : अर्थात् कार्य आणि तत्वज्ञान. श्री. रा. ना. सराफ | 40-00 |
| 7. | ಗುರುದೇವರ ಸಮನ್ವಯ ದರ್ಶನ : M. S. Deshpande | 20-00 |

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